1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

Adult Games

527 526 According to my informants, the feasts were not formerly—as they are today—dedicated exclusively to ceremonies, dances, and drinking bouts, for someone would always recite legends and historical traditions to the company, and the guests would gather in the yard for social games. I have found vestiges of the former custom but have never seen Tukuna adults playing games. I was told that the last person to promote such games was a curing shaman of reputation in the Igarapé da Rita, named Romão, who died in 1936.

526 There were three social games: a ball game, *peteca* (pɔ:'/tẽ), hoop and stick (nai^{a}pẽn^{a}, hoop), and tug of war. The peteca, from which the first game takes its name, is a ball stuffed with dried maize shucks, which is batted into the air with the palm of the hand, great care being taken that the ball does not fall to the ground. The players, all men, form a circle. Tessmann denies that the Tukuna played ball games, but though I have never seen one, I have myself picked up balls that had been thrown into a corner after a game.

The second game is played with hoops of elastic cipó about a half meter or more in diameter, and sticks as thick as one's finger and about one meter long. The players face each other at a distance of some thirty paces, and one throws the hoop vertically to the ground in the direction of his opponent, who catches it with his stick as it bounces high in its course. In South America the Šerénte of Goyaz have the same game.[7]

The tug of war is also mentioned by Tessmann. The men divide into two teams, which try to vanquish each other by pulling the opposite ends of a long, thick piece of cipó. The Tukuna call this the "jaboti'" ("tortoise") game and say: "ñe'ia` kị ñəbị' naç!" ("Let us play the jabotí"). The reference is to one of the [773] episodes of the well-known cycle of Jabotí legends from the lingua geral. In the Tupí tale, "The Yauti and the Caapura,"[8] Jabotí makes the pirahyba and the caapura contend with each other by pulling on a hammock cord. The Tukuna identified the Jabotí of these tales, previously unknown to them, with the mëta're of their own legends.

[7] Nimuendajú, The Šerénte, p. 74.
[8] T. for jabotí.
[9] Tastevin, A lenda do jabutí, p. 419.

2: Nimuendajú E-5 (1941-1942) 1948
SQ20 Tucuna SQ20

ESTHETIC AND RECREATIONAL ACTIVITIES

532 **Art.**—The *Tucuna* were fine sculptors. Their carved figures on the dancing sticks, stools, and tucumã nut figures in their necklaces are at times very artistic. Painting is restricted mainly to masks and pottery ornamentation.

533 **Music.**—During feasts, the *Tucuna* sing in a falsetto voice so low that
534 it can hardly be heard. Three important instruments are: (1) a wooden, tubular megaphone into which they speak and sing and which is 22 feet (6¼ m.) long with an opening 5 inches (12 cm.) wide and a mouthpiece 2 inches (5 cm.) long; (2) a conical trumpet 13 feet to 19½ feet (4 to 6 m.) long made of a strip of bark wound spirally; and (3) a piston whistle made of liana bark. The last is always sounded before the other two. In any ceremony there is always a faithful imitation of the European [177] drum and a *Thevetia*-shell rattle, the latter taking the place of the conventional maracá, which is unknown. The old form of drum was possibly the shell of a chelonium, which now is used only in one ceremonial. There are also panpipes, bone flutes, and bamboo horns.

Adult games.—In shuttlecock, a maize-husk ball is batted into the air
526 with the palm of the hand by men standing in a ring. In a tug-of-war in which a thick liana is used, one team of men competes against another. A ring-and-pin game is played by two men facing each other. Grown [524] girls make cats cradles with threads wrapped around the fingers, toes, and head.

273 **Beverages.**—Women make alcoholic beverages from maize, cooked bitter manioc, and half-burned cakes (beijú) of manioc; the last was [177] adopted from the Neo-Brazilians. Today many men are addicted to rum.
[733]

SHAMANISM

754 Even today many Indians possess magic powers to help or harm others.
756 These powers come from intercourse with the spirits of certain trees with which an old shaman puts his disciple in contact. The neophyte shaman receives a magic substance which contains invisible thorns. He throws these into his victim's body, where they reproduce and cause his death [755] unless another shaman sucks them out and completes the cure by applying herbs. The shaman chews tobacco (formerly, he used a tubular wooden pipe with an opening on the side for the mouth) to become possessed of the spirit which supplied the magic pathogenic substance to the witch [276] doctor. Chewing tobacco identifies the evil shaman.

753 Children fall ill when the spirits of the trees kidnap their souls. Epidemics come from the sun and are spread by the wind.

683 When the *Tucuna* are convinced that a shaman is responsible for one or
672 more deaths, their revenge even reaches his relatives. In 1942, three *Tucuna* killed a much-feared shaman and his two sons. The avengers